Thursday Eve.
Barn 7-10-75

M2593

MR. NYLAND: Ah, for those who have waited. Third Series, It is out. Those who have ordered, we have the books here and the office can take care of that tomorrow. For those who haven't, you'll have to make application to the Foundation. I don't want to keep any stock on hand so that anyone who wants it can buy it. That's a responsibility for the Foundation. They issued privately, whatever measure they will use, I don't know. You know I've been against the publication in a general way from the very beginning. I think Gurdjieff was. I think it should be made available for those who have really gone through the First Series and Second Series. And it is not a question of avoiding or trying to prevent this part of esoteric knowledge from becoming known. Only it should be used by those who are as I say, more entitled to it. What measure the Foundation will want to use, I don't know what they're going to do. I don't want to carry it. We will have of course a copy here in the library. And whoever wishes from this group they can write to the Foundation, see what they say. I hope you will profit by it. This question of esoteric knowledge is only good at a certain time. If it is given prematurely, it may not have any meaning at all and sometimes can even be a little deleterious since Work on oneself is a slow growth of gradual adjustment and by reading about certain things which ought to come later you might spoil that particular process. [redacted] Gurdjieff devotes certain chapter to form and sequence. I think with a very definite reason. The same way as one should not bite off too big a piece because you can not digest it. It is as simple as that. And when you read it once and you cannot understand it, it is doubtful you want to read it again. Unless one goes through a process of gradually x understanding the

meaning of one's life and what actually is necessary in the same way as Gurdjieff explains it. An impartial criticism of one's self. The establishment of the belief that it is possible that freedom can be reached and that a man in that sense can become remarkable. And after that a realization that life is only real then when I AM. But it is always that same kind of a question. Sometimes you're in a hurry and impatient. You don't want to wait. For whatever reason. Maybe you feel that you're entitled to something that you're not entitled to. And you don't want to consider the question that it might be harmful. All of that you have to find out. It's up to each person to make that kind of a decision. And then whatever the results are, you become responsible for them. So let me say that I hope that reading it will not prevent you from growing up. So, in that sense, good luck. I don't think it is very complete, this book. But that was all that was at the time had been translated. And I don't really know how much more there is in manuscript. I have my doubts every once in a while.

I want to use these meetings for a consideration of those who I hope belong here. The number now is one hundred and twenty seven. Instead of going down, it goes up. I cannot prevent it, really. And to some extent I cannot blame you. It's obvious that you want to come when I talk. There are now gradually more and more so-called lecture talks given. And I hope that those who feel the need of that will attend. You have to learn to find out what you really need. That is what kind of medicine is good for you. And you will only find out by applying Work. Not by thinking or feeling. You will only get it because of expetience and as a result a realization of the lack of understanding. So that then you will want to Work in order to gain more understanding, and more insight about yourself which then again will enable you to select the right kind of medicine. And that's all really that I want to say. I will continue with these meetings and also on Saturday, Sunday. The rest is all yours. I listen to whatever is discussed. But I don't want to say too much about it because it's

also a matter of learning for those who talk. And they will get as much profit out of it I hope as anyone who is present to such meetings or asks and wants to ask questions.

You have to understand this a little bit because we talk about application of Work in daily life. And that is why it is necessary to remind you in this meeting the daily life is the foundation for our Work. And that in daily life you have to start to show that you wish to discipline yourself, that you understand different things which are needed and that you follow to some extent even certain rules. And I just want to give you an example. I want to say that into this group, but mostly to those people who belong to this group. The others can listen. The question of maintaining this Work in the future. For that you will need money and you will need people who want to organize for that. My task is and has always been to try to explain Work and to have at meetings that kind of, I call it, a contribution, to an understanding of that part of esoteric knowledge which is represented by Gurdjieff. I've always considered this question of monthly payment as something for that purpose. I started (

) and I've kept meetings up to a certain level and they are available. I've said it before, that's my legacy. And the contributions really I've considered for myself as something that I was, let's call it, entitled to. The activities I'm not entitled to. Activities are made by the group. They become responsible. Such activities can continue to exist after I die. Logically, the meetings I hold cannot continue when I die. And there is a distinction between monies taken in as a result of activities and the money as contribution. I've always kept that clear. It didn't mean that I wouldn't use one money, kind of money for another purpose because everything for me went in the big pot and everything was spent. But you see you must figure on that. Because you will be dependent on the activities and the state of such activities particularly that they want to be self supporting and give enough money in the form of nine percent for the maintainence of the activity of the Barn itself. We are now in the month of July. We have had six

months of this year. I've asked for a report, more or less, of the present state and I would like everybody concerned to listen to that report. So that you then can draw your own conclusion. It is not in the nature of criticism, but it is rather something that you should know. For me it is a little deplorable and I would like you to just listen to it and where the shoe fits, it fits. And I think you should draw a conclusion that it ought to be changed. Judy made up this list based on the information we have on hand and I will ask her to read it. I'm sorry I cannot read it myself. I would love to do that. But it is just as well that she will read it and you can listen. I hope you have it with you, Judy. Have you?

Judy: Yes, I do. This is as of today.

MR. NYLAND: Yah.

Judy: Dear Mr. Nyland. I usually enter the monthly statement cards into Vin's books after he sees them

MR. NYLAND: Not to, not to fast, and I wish you would stand up. Can youdo that?

Judy: I usually enter the monthly statement cards into Vin's books after he sees them, And I'd like to tell you which ones have not been received, as many people don't send reports. Others missed May and very few have been received for June. We have not received reports for May and previously either irregularly or not at all for the following businesses: Chardavogne Masonry. Chardavogne Renovation. Railroad Shop. Tree Removal. Jewelry. CBA Electronics and Video Sound Workshop. For June, although we are still receiving some, as of today we haven't received reports from the following businesses: Chardavogne Construction. Chardavogne Masonry. Chardavogne Renovation. CBA Electronics. Railroad Shop. Tree Removal. Tree Service. Video Sound Workshop. Jewelry. The crafts represent a special case, because with the exception of a few, they report only after a larger earning, such as a specific order or Rhinebeck occurs.

The crafts people that do not report every mongth or else not at all are the following: Jacque for Jewelry, Alice Huberman for Batick, Tina or Marilyn for Weaving and Rug Making, Jan Gibson for Sewing, Dorothy Prince for Lampshades, Lynne Youland for Arlene Silkscreening, Prince, Barbara Rosen, Renee Hayes, Judy Jacobs for Pottery, It would make it much easier on the books, on Vin and anyone else involved with this aspect of the book keeping if each craft person reported each month even if they report only zeros. Perhaps people tend forget about nine percent and if they made out reports at the end of each month, they'd probably remember. It would encourage them to keep track of their nine percent if they wrote regular monthly statements, because sometimes things are sold even if it's very little. It just seems a little more honest. I hope this list is relativily clear.

MR. NYLAND: Thank you, Judy. You understand what I mean. You understand why I asked Judy to read it. It is a general state of a group. There's nothing really personal about it. It is a question of activities being able to maintain because of cooperation among them, and they themselves understanding that Whenever there is one weak link in the chain that determines the strength of the chain. Don't let it happen. I'm still here to remind you. I hate to think what whuld happen if I'm not here. You have had six months and I've talked about it many times. I've said in the very beginning when we started it, if there are difficulties you can always find out what it is. And of course there have been difficulties. And I'm very well familiar with the difficulties and the poverty of diffesent activities. But that need not prevent you from making a regular statement. Either you say, I'm sorry I cannot pay it and I willdo it later, or I cannot pay it at all and I hope that the future will be better. Whatever it is, I've asked in the very beginning we started to talk about these activities, that they would be sent before the new month. It has practically never happened. What is it in you that you don't want to do. Why don't you really sit down and do it yourself or have your secretary do it and make a statement about the condition of your activity for which

you are responsible during the previous month and the month which is coming to an end? That this applies to crafts of course it's quite obvious. Each craftsman is on his own. And that is the idea that you tell because crafts are different from regular construction or any kind of masonry work or even, you might even say, different kind of activities. I, of course make a distinction between that when a person becomes responsible as a result of wishing a craft. It is different from a regular professional employment. But why can't we work together? Why do you have to wait until I tell it? Why do you have to wait until I make it so difficult that I have someone else read it to you. name and everything together? It is wrong.

I can say the same kind of a thing about contributions. It is wrong. We still are not surely not hundred percent. We've never ever been. And there are always extenuating circumstances and reasons why it cannot be. But why in God's name can't you discipline yourself? Why can't you do something for this Groupin that sense? Particularly because I think that any future life is going to be dependent on it. How many will drop off simply because when I die, when there is no particular reason because of this and that and whatever excuses you have? Either Work has a meaning for you in your life and you want to continue with it and really believe that there is a future a possibility for yourself to grow up and to develop and become a man. It is a question for yourself to determine that. Not a question for the group. It's a personal matter. And as long as you can understand that may be you will want to work together and may be you want to create and continue to create opportunites for thah kind of an exchange of Work. But not this way. I say six months. You have had a chance. I haven't said very much about it. I've asked Vin every once in a while. I continue to ask him collect, to see what is what. Many times reports are not made in the right way. Maybe you don't know enough about that kind of book keeping. But it is do damned simple. It's an income and an outgo. That's about it. Receivables and paybales. And that's all we need. I'm not interested in the particular detail.

I'm interested that those who carry it out do get enough money for themselves. But there is not always an excuse when that is money in the bank and the expectation that perhaps you might have to use it for a certain purpose or that you yourself in partiular in the business you are engaged in you also have certain other expenses I can understand that. But don't forget the Barn., if you're honest.

What's happening there?

Mr. N: I think I've said enough. You know what I mean. It is on your conscience. Individually, your conscience. We talk about that. It belongs to the development of a man to become a man. Harmonious. A man who is reliable, who will go out of his way to make sure that that kind of an obligation conscientiously understood will be attended to.

So, what will we do? Talk now about Work? Make your own notes first. Make up your mind. It is either yes or no. The understanding of activities, that they cannot as yet function well enough. Work like Hell until you get an activity in shape. And don't find excuses in delaying that when you have guts. I'm sure you can do it. Because there is no reason when you have enough intelligence to do certain things that can earn money and a little bit of profit, nine percent of the gross. You can say it's a large amount. I would almost say forget it. If you consider it a large amount. Mind you, it applies to those who did not have that kind of conscience. I'm grateful for anyone who has constantly attempted to be on time and very accurate. And Just paying maybe one or two dollars. It's worth more when it was done with that kind of intention not to fail. And it does mean that regarding Work it is in the right place.

If you have questions, good questions, you remember? So then let's talk about that.

Patrick Conroy : Mr. Nyland,

MR. NYLAND: Yeah.

Patrick : I have a, I've tried to formulate a question. I a, was rather difficult. It kept changing. But I have a question. About ALL AND EVERYTHING. And I'd like to try to see if it has a relation to the kind of problems. This question is: In the beginning of Purgatory, Gurdjieff says that It's necessary to have an all around understanding of the Law of Heptaparaparshinock and Triamonia and to be able to resolve one's individual conflict between concrete results due to cosmic laws and the results that one forsee or expects. And he says also that this is the condition to get the real impartiality.

MR. NYLAND: Yeah. Is it difficult to understand that? Patrick?

Patrick: Is it difficult?

MR. NYLAND: Yeah.

Patrick: Yeah I don't understand really the Law of , those two laws.

MR. NYLAND: Why not? The Law of Seven, we call the law of phenomena.

Patrick: Yes, but ah, there's FA.

MR. NYLAND: No, that's not the Law, that's the DO-RE-ME-FA-SOL-LA-SI-DO.

Patrick: Lot of stuff in there and all those things.

MR. NYLAND; It is a question first, can you understand the DO at the beginning of any kind of activity or interest?

Patrick: Yeah.

MR. NYLAND: Can you understand that there is a point in which it becomes a little difficult?

Patrick: Yes.

MR. NYLAND: And can you understand that the last weigh the heaviest at the SI-Do?

Patrick: Well, that's the point which is ...

MR. NYLAND: It may not be so obvious but at least you know it now about it. We've talked about many encounters of that kind in the ordinary phenomenal world. Those things you can see. Those things you can observe. And those things

particularly you can observe of yourself. Gurdjieff means that a person has to study to try to understand himself in observation. And that for that it is necessary to see in that what we are doing is in accordance with either one or the other Law. And mostly we start with the phenomenal Law to find out what is the initial point of starting. What are difficulties on the way and how can we understand this progress that might take place until the bitter end. To go in detail about that you would have to look and observe yourself in different kind of reactions whenever you may have started on any kind of an undertaking. That that kind of progress is subject to the Law of Seven. At the same time, I think the Law of Three is also understood. But it is the Law of Noumena, it is not seen. And it has to do with the development of oneself, ones inner life that is not the ordinary outside conditions of ordinary behavior. It is something which is the motivation which takes place in oneself, in which you first have to have the belief that it can actually develop . And where it develops itself as a Law of Three is very difficult to understand because usually we only know the one that is the positive, maybe the starting point and the negativity, that is the denying. But we really don't know the neutralizing force. Gurdjieff means that it is necessary to try to find out what is really meant by this Law of Triamonia. Is there actually a possibility of seeing that certain solutions can be reached when one is busy and sees it as a beginning and perhaps an opposition. If that can be neutralized in some way or other to come to a conclusion so that the Law of Three has been fulfilled. But it is much more difficult because it is noumena. It is not seen so it is not so easily even described. And to a great extent depends on the feeling one has regarding that kind of a law. But in a general way, Gurdjieff means a person has to investigate himself. He has to become acquainted with what he is as a human being living on Earth and subject to the Law of Seven and aspiring to the possibility of becoming subject to the Law of Three which is not primarily the law of this Earth. Although

there are indications that the Law of Seven at times can be understood, by seeing it as a Law of Three with a different triad forming different notes in the Law of Three. Meaning by that, that the Law of Three in the law of phenomena is the DO, the EA, and the SI-DO. And that really what belongs to the DO is the first note, is the DO-RE-MI which is a triad as a unit. That the FA stands on its own as a note that's one and a half and that it actually (is) the beginning of the end is really the SOL-LA SI, again another triad. So that then the Law of Seven can be understood as a DO, FA and SI-DO as a Law of Three. For the formation of such conditions ON Earth, one has to go through the Law of Phenomena, the Law of Seven first before you will understand the Law of Three. But both are necessary when one wants to develop in the sense and kind Gurdjieff means it. Not only remaining a man on Earth, good and nice and so forth and being subject to the Law of Seven. But that he actually starts to develop himself in such a way that he sees to what extent he's dependent on the influence of the Law of Three. And that's all that Gurdjieff is saying. Study yourself and see what you actually are. And he gives as a indication, there is a Law of Seven which can be understood by looking and there is a Law of Three which can be understood by feeling. The detail of that is yours. You find out.

Patrick: Well, that's where the question comes.

MR. NYLAND: No, the question is not there anymore. The question is now for you to find out.

Patrick: Yeah. But there's great doubt, like for example I see that IN about continuation (of an effort that he speaks so much and)

MR. NYLAND: But, what is the doubt? Does it ~~Why I was~~ stopped at FA?

~~Patrick xxx~~

Patrick: Yeah, probably it stops somewhere because my aim is shaken by different

MR. NYLAND: Yeah, but that doesn't affect the law. That affects your application of the law.

Patrick: So, that's all ~~But if ah,~~

MR. NYLAND: The answer is to continue to Work until you can make the law operate or at least that you undestand the law. Everybody knows that at the FA there is a difficulty and to explain it one octave can affect another and we call it sometimes a shock which helps to overbridge the FA. So, whatever that might be in a particular attempt or experience, I wish to act upon it many times . You get an impetus and it runs down every little while. And then again there is an impetus of a simple kind of nature which affects you. For instance you go to a concert and hear someone play and youre going to play yourself and it goes right until the DO-RE-Mi, and then it becomes difficult. Then you go to another concert you hear someone else play it again. You say, oh yes, that might work as a shock on you in order to overbridge the difficulties of the first triad. Then you're on the second triad and you then are continueing to play yourself and you run up against the difficulties of really understanding the piece of music you are playing and (there always is) just a little bit that is not right and before you finatly settle that question that is the problem of the SI-DO. ( ) it can be applied in a variety of difficulties easier if I only take that one out of it. It has to do with friendship, it has to do with accomplishments in general. Anything that b ecomes a phenomena. And the same rule applies in a different way as a different law. Initial developments of one's spiritual life. And that starts out in the beginning with a feeling , which really is the DO-RE-Mi, which we know. That exists and it exists in an ordinary state in an unconscious man. And that has to be changed into an emotion which is the SOL-LA-SI of that . And for that there is a necessity that that what is attracting me, that I wish to overcome it, seeing what is now preventing me from following up what

that attraction. That constantly is inbetween the positivity and the negativity. I as a man remain digest ing both and then become for myself the neutralizing force which will help me to overcome or understand further the Law of Three. Keep on thinking about it Patrick, because it is not that easitly understood unless you have really material to ( ). And you have to apply it and interpret it in that particular way as the Law of Seven, Law of Three. Whatever it might be. Will we leave it at that? It is plainly Work, Patrick. I am not going to chew it for you.

Jenny Moffa: Mr. Nyland?

MR. NYLAND: Yeah.

Jennie: It's Jenny.

MR. NYLAND: Yeah.

Jenny: Um, About a month ago I deceided that I would Work, I would gather up every thing that I knew about Work and try to become very clear in my aims And as a result of trying to do that, I started to Work many more times each day. And I think that I have become more and more clear.

MR. NYLAND: Well, is it a question that belongs in this group?

Jenny: (don't know.

MR. NYLAND: I don't think so.

Jenny: Well, it's not that I question that I have an aim Because I do.

MR. NYLAND: No no. I think you should continue. I think it's quite right what you're doing. But you have not to reached a particular point where you are convinced that Work is it. And that's the requirement of this group. That one wants to become devoted to Work and Constantly will applied more and more in daily life. So that that what is Work can be understodd by oneself as a method about which there is no further question about the requirements which are involved in that kind of a method. That there is a constancy of a desire to wish to apply it. And as I said the other day, that one knows that one is bound, that one is (in prison) and that one is willing to fight

against that what is oneself. So continue. It is alright, but I don't want to explain the particular question any further.

Lynne Burnett: Mr. Nyland?

MR. NYLAND: Yes.

Lynne: It's [redacted] Lynne.

MR. NYLAND: Lynne?

LYNNE: Lynne Burnett.

MR. NYLAND: Yes.

Lynne: I had several experiences results of Work which seem [redacted] quite different from anything I've experienced before. I usually Work in very (simple) conditions (I don't seem capable of doing anything else. And yet Work occured to me when I was more involved and

MR. NYLAND: When you were what?

Lynne: When I was more involved.

MR. NYLAND: Yah.

Lynne: I don't [redacted] usually think about Work then and there was something from my [redacted] (there) and I almost can't dexcribe it. But it was as if something produced in me (from) some where where I don't live usually and touched me. I didn't know, I thought afterward that maybe I had an (actually had) experience of (an) awareness probably for (the) first time And yet I can't negate the other experiences that I've had before. which have been not quite like that. It was very encouraging, I had

MR. NYLAND: Do you think that the experiences (have) had to be the same? They are the same in principle

Lynne: No, I wanted merely to ask you that it constantly, it seems constantly to change [redacted] almost as if one feels as though one hasn't worked before [redacted] because (It's so different?)

MR. NYLAND: Ithink it's quite right, because it depends on the attitude in the first place what perhaps will come first as an experience. But then immediately after an experience, you are a changed person in a very small degree, but at least you are capable of certain kinds of experience and I think that one starts to vary the kinds of experiences when one goes on and keeps on Working. That then that certain things became more open and sometimes you get through with other things of the past. This is the one aspect of it. The other aspect is that sometimes you have an experience which you have explained to yourself in a certain way and it leaves a certain mark or an impression on you. Well, that particular impression statys with you and you start to interpret it later on in thinking about it. And then you have another experience which doesn't entirely fit into that catagory. And you are apt to compare it. And sometimes you say that that what you experienced for the second time, or in the second place is worth more than the other. It's quite a question of purity of one of the other. And also sometimes the accent was a little bit different and you want to make a distinction between and intellectual approach and an emotional one. I would take all experiences which are starting out with a real wish to want to find out about yourself, what you are, and which always have an aim as the acquisition of self-knowledge. That it doesn't make any difference what the experiences will give you. All of it will be of use, even if it is not immediately of use or compared to something else, that something else seems to be of more use. Allow the differences of impressions because of one's own unconsciousness. If we were pure in the reception of them, we could be pure also about the result as received by an 'I'. But an 'I' as you know, many times is not full grown enough, not as yet and is not functioning as yet purely as hundred percent objective faculty. So, my instrument is not entirely right and because of that the results can not be compared. I take everything that is a result of my intention. If I'm quite certain that my intention for wanting to Work is really to find out what I am myself as I am in truth

and I make an attempt, such attempts will ~~always~~ always have some kind of result, will always produce in me a certain state to wish to continue with it when that result ~~whatever~~ whatever it may be is in line with what I originally set out to accomplish. I am interested in the study of myself as a human being and I test myself out constantly in reaction ~~to~~ the outside world. And whatever there is as a reaction, becomes for me a study of why I react, why it is that I am what I am. And I try to reach the truth about it, and make it as much objective as I can, that is free from any kind of interpretation. But it will be a long road before actually I can rely even on an 'I' actually observing me and that I'm ~~sure~~ quite certain about the method which will ~~have~~ lead in the most efficient way to objective knowledge. Don't worry about it. Just keep on walking. Keep on walking. That is the only reason I think, the only way I can come to. That regardless of what I experience, if I am pure about my intentions and I don't deviate, from the fact that I know I need it and I know ~~I am~~ bound, that my wish is for freedom, it will all be put in the proper place in time, even if ~~temporarily~~ temporarily I will not get a result that is to be compared ~~to~~ another result. Could ~~we~~ leave it at that. Don't ~~think~~ think too much about it.

Lynne: Thank you.

MR. NYLAND: ~~It's~~ far better ~~to~~ keep on feeling about ~~it~~ and ~~this~~ knowledge that one is honest ~~about~~ oneself making atttempts, that will produce finally a results which ~~become~~ become much more acceptable to oneself.

Donna Steiger: Mr. Nyland?

MR. NYLAND: ~~Yeah~~ Yeah.

Donna: It's Donna.

MR. NYLAND: Yeah.

Donna: I have a question about the ~~continuance~~ of awareness and two different kinds of efforts I've been making. In the first kind, I do what I call ( ) which is that I go within myself and try to keep on being more and more open to an 'I' seeing

something very essential of me. And it seems as though that kind of an effort the form becomes irrelevant, or not really there.

MR. NYLAND: Can you visualize that process of deepening?

Donna: Yeah, it's hard to ( )

MR. NYLAND: Yeah, because you see you don't understand that. It means that after a certain point you only become interested in the intensity.

Donna: Yeah.

MR. NYLAND: So, there is no question anymore about form, you see.

Donna: But then in the other kind of effort, if the wish is strong and I make an effort and the awareness is there I want to hold onto it, I continue with my ordinary activity and the form then remains but the awareness is not nearly so pure or intense as in the first

MR. NYLAND: The form requires energy and will take it away from your wish to Work. But in the beginning it is only a point the form is already set at that point. So, it is easier to make it transparent. But when the form starts to change as a result of continuation of your ordinary activity and an 'I' still wants to be present part of it will havd to be used for the continued change of the form and the continue to wish to make that transparent, that is where the difficulty. Because your 'I' cannpt do that as yet sufficiiently and as a result you have your thoughts try to do it and then it becomes mixed.

Donna: Is that the direction I want to go in or

MR. NYLAND: Oh, I think so. I think the direction is that you keep on having an 'I' present with as much intensity as you can and that means two of them. That is the intensity of the effort itself at a certain point and the existence of an 'I' over a certain length of time. It is right. It is, I always say, as a square. You see, length and width. In which there is length and width. Sometimes it's small and very long Sometimes it's very deep and it is very small ( ). And I look always at it as a

volume of energy, to be spent this way, that is the intensity and to be spent horizontally.

Donna: Can the first sort of effort be a beginning for the second?

MR. NYLAND: It can be when it is made part of that square. This is right. But you see the difficulty is when it is here and is intent to move all of that and make a square of it it is difficult. You can move it here and then intensify it. So don't make it too theoretical. All Right (I agree with you). When one talks about it you keep on thinking, how can I use the energy available in the best way. And I think that's right. That's the kind of search. At most, yeah you understand what I mean

Donna: Yes, I had one experience today washing dishes where it was like that. I stopped and went really deep within and then came back and continued washing the dishes and it felt as though it had come together. It felt like for the first time it had come together in a very intense way and still the form continued.

MR. NYLAND: Donna, one can describe all kind of lines representing what actually takes place. If there's a point you go down, it's line down vertically. Then when there is a wish to continue with it you hold onto this and then when the line is described becomes a curve and then you have a very funny kind of a , and then afterwards you make it a triangle and then after that you make it a square. But that is a process takes place in your mind, you see and it need not prevent you from having the wish for an 'I' to remain in existence. And it is all the time this going over from the unconsccious into the c onsicious state and reversely. That you make attempts and sometimes it goes a little bit more intense. Sometimes it can afford to be alittle bit longer with you. All right?

Donna: Yes, thank you.

M.N.: yah, good.

Charlotte Lee: Mr. Nyland?

MR. NYLAND: That has to be on the second side of the (cassette).

Side Two

MR. NYLAND: Yeah, who is it?

Charlotte Lee : (Charlotte

MR. NYLAND: Yes, (Charlotte

Charlotte : In the last couple of months I've been able to see my life with greater clarity in seeing my life in certain patterns which keep repeating. And in the beginning I received a tremendous amount of energy from this, because it was seeing things a little more clearly. And this type of energy gave me a certain amount of enthusiasm for life and for Work. But now I begin to see that these patterns are strictly mechanical and that I really quite (bound to that) and that something which I've always known about myself, an inability to accept contradictions about myself, comes forth and that on the one hand I (can), there's a particular striving which I realize I do have, at least I want to have in relation to what I do but then on the other hand, I have tremendous doubt as to whether it's really worth it. Because I see my life in such

MR. NYLAND: Charlotte, it's a question of what you consider then worth the value Of course it is true that when one learns to know oneself, one sees many times repetitious conditions, and also the same kind of solutions. That sometimes you are faced when you look back in your youth, in your former years, that you are faced with certain conditions and that you try to solve them in one way or the otherand all the time certain characteristics come to the foreground and they repeat themselves. You can say it's mechanical. I think it's really easier to say it's astrological. It is very definitely something that belongs to this Earth and that is a result of being born on Earth, and the horoscope and it is a geocentric one will indicate such properties are characteristics. I think the development of a person when you say it for yourself, there is something else also that is nonmechanical and doesn't want to be , remain mechanical even if it is temporarily is a different kind of a

quality which does not belong to this Earth. And nevertheless it is part of us in the beginning ~~and it is~~ as a possibility of existing, that it may be potential and can be worked out and actually become much more valuable. ~~Astrologically~~ Astrologically you simply say, I want to change my chart into a heliocentric. That is the acdent of myself has to become different, and becomes more and more placed in my spiritual existence. Sometimes I say as an emotional state and somtimes wanting to go one step further, ~~I~~ say it is really that I want my soul to be the center of my ~~life~~ life now. Now when you say is it worthwhile, it's a question, what is worthwhile. To be able to lose that mechanicality or the astrological configuaration and to put in its place something that is much more permanent and much more reliable and much closer as it ~~was~~ were to God. And as long as there is a possibility for me to believe that I make progress, that I more and more see what is binding me, more and more willing to give that up more and more see that what is really necessary as a spiritual development for myself to which I say I wish to become like an individuality, then I think it is very much worthwhile if I ~~could~~ can keep that belief that ultimately it ought to be reached. Even if it is difficult at the present. And that I should not consider the fact that I realize I'm more and more mechanical, or more mechanical than I originally thought. That that should be an objection to the wish to continue To Work. The difficulty involved is of course, that what I see and repeats itself comes at me with such a force that I say, how can I ever overcome it, because as soon as it comes it automatically goes into the same kind of a solution of unconsciousness which I already know and I don't have to repeat it. The reason for not wishing to repeat it is in the acceptance of that what one is astrologically as a human being on Earth. With all the tendencies of mechanicalness. As long as I can see that that is an instrument which is not me as far as life is concerned. But temporarily only having a little life in order to live in a body on Earth, then I say I'm not interested in the continuation that form and I want to

transform or transfere as much as I can the energy which now goes in the direction of the maintenance of my life in the direction of a further development in a spiritual sense. And I can do that when I can accept that what I am for whatever it is and I can then leave it alone. I don't have to be bothered anymore that it will come back again and say yes, unconsciously it always will come back. It will repeat itself, that is the law of my Karma, if I remain asleep. But the law of my karma, when I wake up is a different one. That indicates that there is a possibility of freedom from that what is now the mechanical. Do you see that?

Charlotte: I find it still difficult to decide in terms of when I see something which on the one hand is mechanical to either go against it or simply accept it.

MR. NYLAND: No, I said accept it, Charlotte. Don't go against it. When you go against it you give it too much value. Don't forget when you want to consider these conditions, you are then not at the point of mechanicality. You are in an atmosphere, I hope of spirituality or interest in a spiritual world. To judge about your mechanicality from the standpoint of consciousness. And therefore the value is not to be measured in the way we do in ordinary life. At the same time there is a fight that's very definitely in opposition which has to be overcome and it is necessary for me to see how much energy I have in that the real wish for me to become free. And when the bondage seems to me so much that I'm almost sometimes ready to give up I would say it's too bad that it happens to be that much. At the same time I think it happens every once in a while and then a little later it changes again and then there is the possibility of sunshine. So, I would simply wait, try to accept whatever there is, and say I know all that, I know all that. Nobody can tell me anything more about my unconscious state. But at the same time I also have something else and that is now what I want to encourage. And I try to encourage it. I try to encourage it at certain times when I want to live and I select certain times that when I really can devote to a spiritual development of a level of being which is not primarily accessible

to me then only as a result of my sincere wish. And in doing that I associate myself with different kind of (currents). Not of this Earth but belonging to that what is planets and Sun, ~~six~~ solar system or the possibilities, astrologically, of the heliocentric set up in which I also perform but this time I perform as a being, with consciousness and conscience. The only solution is you must keep on Working and pray to God that you will have a chance to see as I say, sometime, every once in a while. I don't think, you see, ~~when~~ that these questions ~~about which~~ of bondage are so permanent (I think they will disappear).

Charlotte: Mr. Nyland?

MR. NYLAND: Yeah.

~~MR. NYLAND:~~ Charlotte: I think my real question is how do I know if my interest in things spiritual is really comes from the right place?

MR. NYLAND: No body can give that answer, charlotte. That is something that you decide in your inner life. That you decide ~~with your~~ in the inner inner chamber. That is what you ~~decide~~ decide in talking with God in prayer. That's what you decide when you are touched within yourself and you feel that that is a reality which is ~~six~~ not on the surface. These are the questions of one's own experience and I think they can be stimulated and have reactions ~~to~~ of a certain kind ~~six~~ which are helpful by the surrounding in which one becomes sensitive to a surrrounding and when that surrounding is of a higher level. Associate with that what is already of a higher level a little different not superficial on ~~the~~ Earth itself. And there are many instances in nature and natural phenomena about which one can read or what you can see or what you can experience wherever it might be you don't always have to compare it to the cathedrals in Europe. But there are definitely such instances where I am affected in a certain way and they belong to a different kind of a world. And I want to populate my astrological world with that kind of material and I want to do away with too much of the other, which from that standopoint I ~~think~~ sometimes ~~we~~ even call ~~six~~ junk. Keep on Working and having hopes for it because ultimately the solution will have to come. It doesn't matter what karma one

follows at the present time in this life. The question of freedom will always have to come. It doesn't matter if it will comes the next life time or ten thousand reincarnations after. That is the ultimate aim that freedom is always is fusion with the totality of God and alll life existing. That is the whole idea of eternity and infinity. And the ultimate end is an endless end. It doesn't matter how I reach it , I want to reach it now as fast as I can, as long as I have good sense about it. But if for some reason or other I am prevented from doing it, I will die fighting for it. I think you know what I mean.

Charlotte: Yes, thank you.

Margaret Keck: Mr. Nyland?

MR. NYLAND: Yes, Charlotte?

Margaret: Mr. Nyland?

Charlotte: Yes, thank you, Mr. Nyland.

MR. NYLAND: Yah, who?

Margaret Keck: It's Margaret Keck. I've been trying to find (out) about myself and what I've been seeing more and more is my own ridgidity and I've started, in small ways I've started, trying to be more flexible. And, I don't know what happened but, I became very much out of balance.

MR. NYLAND: Then you made it too much, huh. If it's a question of chrystallization and solidity and you can heat it up and become liquid when it becomes a steam, it's too much. Do it slowly or do it only in certain instances when you can more or less control it, don't let it run away from you.

Margaret: But isn't that part of ridgidity, this controling?

MR. NYLAND: Oh, I think ridgidity is fine when you can control it. But usually the ridgidity is king, you are not. I think it is very necessary to achieve afterwards a solidity which is completely your own and about which you have control. But what we're talking about is chrystallization in accordance with conditions of Earth, Is not our own. It is nature. So ridgidity prevents me from the proper exwrcise of life in different kind of forms when I wish and I have to dissolve the ridgidity first. By accepting it first for whatever it is and as I say many times in such a case

there's already an in road made into the ridgidity. But apply it in simple things, Margaret. Don't be disappotinted when the water boils over. Start again. But start in small things, things you can control. In small sayings to other people. In relationships with other people where there is still a possibility of being in charge. And you can see your ridgidity and loosen it up a little Yeah.

Margaret: Yeah.

MR. NYLAND: Ok

Margaret: Thank you.

MR. NYLAND: If you are too rigid in putting books in the library turn them all upside down. Your ridgidity is made because you are a librarian.

MARgaret: (Oh, NO / NO) Iwas ridgid first.

MR. NYLAND: All right.

Cary Millet : Mr. Nyland?

MR. NYLAND: Yeah.

Cary: It's Cary.

MR. NYLAND: Yeah.

Cary: I had an insight into my Work which I'd like to ask you about. It has to do with the question of ups and downs I see in my experience. A very difinite excitement in which if I begin from a level of very low interest in everything, then there's a wish that my life could be in a higher level and in connection with that a wish for Work And there's a building process then and it can build to the point where I receive for myself very definite results and then at that higher point I can maintain it for various reasons and it falls back down right to the bottom. The insight I had was That what's necessary for me at the point when there is an interest in Work and it's building, to not permit it to go So high but just to try to maintain a level of Work in my life.

MR. NYLAND: Can you do it?

Cary: Well, it's a new eexperience the last two days have been

MR. NYLAND: It's quite right. This up and down you know is like a sine curve. I've said many times if you go up put on the brakes and don't go up too fast.

Cary: Yeah.

MR. NYLAND: If you're going down, also put on the brakes that you don't go down too much. There's always a point in which there is a match between your desire of wanting to Work and that possibility of Working. And it may be half way up the hill and half way coming down. But you have to know how to put the brake on and you have to know how to accelerate. And you get only that by practice, in seeing in what different conditions you are capable of doing it and in other conditions you cannot as yet. The conditions where you lose yourself, simply start over again. In condtions where you get stuck, and when you stop and you don't make any movement, It's no good, it needs more energy. And you have to find ut between the two, what are these condtions by which I am constantly under the influence of being either too much higher or too low. I mean that naturally is a mechanical element From the outside that which affects me. But I outside digest it in a certain way by means of my reactions. So I very definitely betome part and parcel of that kind of experience. And I think it is possible that I can start regulating that. At the same time I can also learn how to speed up a process. It's easy in walking, I can walk fast. It's also easy if we start talking a little faster, you know. Or if I want to slow down. Or whatever I want to do in any kind of an activity that I'm budy with physically. Make such attempts of using yourself as a laboratory in which when you are actually are doing that kind of experiementation. And if it goes up, stop halfway. And If it goes down, stop at the proper point where you think you can stop. But Work with it in a variety of diffferent ways, presenting your self within the framework of your personality to that what are conditions which are a little bit different from usual. That way you will find out. All right, will you do it and tell me next week?

Carry: I'll have to listen to your answer again.

MR. NYLAND: ~~Yeah~~ Well, you can listen to it tomorrow.., then still

Cary: Yeah

MR. NYLAND: ~~And still~~ the weekend (Now). Alright

Cary: Yeah. all right

MR. NYLAND: Ok.

I would love to give many of you a task. If you're really serious about wanting to overcome certain characteristics, character traits and you really would like to do something about it, it is so useful to make up your mind that you are going to attack it or that you are going To find out what is preventing you from that kind of exercise, pro and con. Negative or positive, it doesn't matter as long as you can get hold of it and do something with it. If you have a sling you can throw it any way you like, this way, But You can also do it this way provided it remains in motion. At some point, your task, whatever it is that you put yourself to can work whenever you are active. I don't care if it's negative or positive. But you've got to be much more alive about it. That's why I say tell me next week instead of waiting for another week and then ~~telling me~~ Tell again. Right now it is an opportunity. Here you sit, why don't you get out of your ~~sheet~~ shell. Where are those questions that you harbor all the time when you are by yourself?

Barry Jacobs: Mr. Nyland

MR. NYLAND: Yep.

Barry: It's Barry Jacobs.

MR. NYLAND: Yep.

Barry: I'm trying to figure out the best way to ask this question and

MR. NYLAND: Is the question you thought about it before?

Barry: Yes.

MR. NYLAND: Why haven't you figured it out then?

Barry: ~~Well~~ Well, I have a working solution, I'd like to

MR. NYLAND: No, Let's here the question first.

Barry: like to hear)

~~Barry:~~ Beg your pardon.

MR. NYLAND: What is the question?

Barry: Because of circumstances ~~s~~ in my life, and what's accompanied it, I find a tremendous opening and insights into myself and accompanying it has been an increased or intensified levelof energy

MR. NYLAND: Now wait a minute, wait a minute. Are we talking about Work, Barry or

Barry: I'm trying to

MR. NYLAND: Yeah. I hear it.

Barry: You've got to let me come out with it.

MR. NYLAND: No, come on, get out with it.

Barry: I'm trying

MR. NYLAND: No, it doesn't need any trying. It has nothing to do with the insight you have already unconsciously ~~with~~ about yourself or the different experiences you've had It's a question of for instance, last week, how often did you think about Work? Read about it?

Barry: I thought about it every day. And I tried to do many things all week long. And I'm I've been trying to tell you.

MR. NYLAND: Well, tell me .

Barry: I'm trying.

MR. NYLAND: No, you're not. You're not saying that ~~you're~~ you are trying to wake up

Barry: That's what I'm trying to say to you is

MR. NYLAND: Well.

Barry: That I'm trying to find the best way to use the state and to keep it going because it's increased my intensity of making Work efforts all day long.

MR. NYLAND: Good.

Barry: And I want to know what I can do when in the natural course of events, the that is going to be the intensity is going to lessen. And I don't wish to let it go.

MR. NYLAND: Barry, whenever you now have Worked, could you accept yourself the way you were?

Barry: Well, that was the effort.

MR. NYLAND: Yeah, but could you?

Barry: To be to be. I could give you concrete examples if you want.

MR. NYLAND: No. Could you? Have you at anyone time been able?

Barry: Yes, I have.

MR. NYLAND: To acdept yourself?

Barry: Yes sir.

MR. NYLAND: That is the solution. Whenever you have had an experience of real acceptance, that is what you have to produce time and time again. Not the thought not the explanation. Just the result of an attempt. Acceptance, Barry. That what you are, you are and something in you will have to accept that fact. I hope you understand what I mean, Barry. We go off many times too much in discussion. I'm now interested in practical application of Work in order to find self knowledge.

Barry: I wouldn't be asking it if I wasn't interested.

MR. NYLAND: Yeah, of course that's right. That is why I give you a very good answer. It's a very definite answer and it will help you, if you do it.

Barry: I've been trying to Work.

MR. NYLAND: Try to Work with it. Accept yourself whenever you can. This is me. This is me.

Renee Hayes: Mr. Nyland?

MR. NYLAND: Yeah.

Renee: I used to try to Work by having something of a higher nature

observe me but from outside, and I've been trying to Work more now. It Seems like it's right but I wanted To ask, from having something from within me recognize myself. Something which seems to come from somewhere within my chest.

MR. NYLAND: Yeah, you think That has an ability of actually recognizing you?

Renee: I don't know.

MR. NYLAND: It is a feeling, you know? It can probably know that you are there But the question of recognition is a little different. I think it has to be a little bit more specific in it you perhaps could put it in words, but in a very simple way. But I mentioned to Barry - This is me. Something tells me that I am that I am. And connected with the Third Series - Life is only real at that time. So then life can take over and can tell you that that is what you are. And again it will have to lead to the acceptance of something that is of a different nature, present to you but which definitely has an effect on you that that what is within you can accept yourself for whatever you are in a variety of different conditions/ Don't make it too vague. If you leave it to your feelings it is not as yet sufficiently determined. But if it is a result of an intuition, I would go along with it because that can become a fact. You see what I mean, make it a little more clearer.

Renee: I try to make it clearer with my mind

MR. NYLAND: Yeah, your mind can help a little bit, but don't rely too much on it. The clarity will come in the execution of your body performing with which an 'I' is present or whatever there is present of a higher nature becoming aware of you. And the state of awareness will become an experience. That will give you the information.

Renee: But is it right to let the feeling give ( )/

MR. NYLAND: Oh, it is right as long as it doesn't interefere. The feeling is alwasy the force the energy which is ( ) Still it has to be ( ). If you increase the energy still it might be a little too much. And as I said before

it might make the water run over. [redacted] You cannot let an engine run the way it would like to run. You have to accelerate it and stop it at a certa in time. You cannot be a wild horse [redacted] and let your feeling and emotions run all over the place. There has to be controlled at a certain time But I hope the control needn't be too much. And therefore the mind can simply say now wait a minute, you can continue to feel but what will help you most is your behavior as a human being in the behavior form of your physical body.

Renee: What I was trying yesterday was when I had a strong feeling I tried to be grateful for the fact that I'm alive and that seemed to make me more open to having 'I'.

MR. NYLAND: Yeah but when you have a strong feeling, work it off. Work with it. Translate it into terminology of the physical body. Then you avoid the necessity of putting it in words. But your using it then, so show it in your behavior. Not so much that you're grateful. That of course you have to be. For that there is energy available which can be expressed physically. Whenever you do that, there is a very good chance that something in you becomes aware of you yourself doing it because it's different from usual. And because of that you will be reminded, there might even be an 'I' or the beginning of an 'I' observing you. Look at the three centers. Whenever you have two together you've won the battle because it is past fifty percent. It doesnt matter what the centers are. Yeah, is that helpful in some way.

Mr. N: Renee: yes, thank you.

Renee: Yes it is.

MR. NYLAND: All right, good.

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yeah.

Jerry: How can I, this is Jerry. How can I increase?

MR. NYLAND: How can I, forget.

Jerry: Forget what?

MR. NYLAND: Forget to whom this voice belongs. Increase what, Jerry?

Jerry: Well, that's the answer to my question. How can, if I was more flexible you wouldn't know me so well.

MR. NYLAND: (Well you Can) try again and I'll play dumb.

Jerry: I wanted to know if how I can keep my , make my personality more flexible, more usable in my attempts throughout a day?

MR. NYLAND: Jerry, we've talked about it before. But when we talk about flexibility it is really of the three centers. Not only am I becoming a little more facile, or your feeling expanding, the greatest [redacted] facility is the behavior of one's body. And with that you can practice when you are by yourself. Sometimes we say, stand on your head or do any kind of a thing in front of a mirror and see what it is. Change the expression on your face. Make all kind of movements like the First Obligatory or the Slow Second, I don't care what, provided I make my body do what is a command from my mind. That will inceease my flexibility. After that when I'm familiar with that kind of a process, and my body is really willing enough to do it and can do it and has acquired dexterity of that kind I can say now, I, this whatever has dictated it, wants to expand my feeling. And now I want to include into my feeling, much larger world than just [redacted] what pertains to myself. Then I start to exercise my feeling in different directions. And I can include cats and kittens and you can include all kind of people you don't know, by saying hello to them. Whichever way you want to do it. You simply say, well yes, I want to be a kind man. I want to be an angry man. I want to hate people. I want to do this. Go ahead, but exercise your feeling. You

will end up or ultimately with wishing to have in this feeling, something that you feel is worthwhile. And you know being angry is not very much worthwhile. It's a loss. But if it's the contemplation of the universe, it becomes very much worthwhile for yourself. Because then it finds a place where you being in relation to that. That is your feeling going over into the emotional state and acquiring flexibility in feeling. Flexibility in thinking. Contemplation of the different effects on you to which you react. To find out why you react the way you do. It will lead to an understanding of you yourself, perhaps as type, or perhaps of certain acquired characteristics, education, whatever it might have been. But at least this is a study for yourself that you keep to yourself entirely. You want to make sure that that is what you are, that you are familiar with it and that because you now know the cause of your reactions, it may be possible to be a little different in the thought process connected or associated with that reaction. I start to take reactions separate from their associateion and in doing that I take the reaction as a fact on itself, not linked up with the past. I see now a reaction as that what is taking place as an activity to which I now, myself want to latch on. That is, I want to be the boss of my activity even if it's a result of reacting How do I do it? By the repetition of that what is reaction I reapeat that this time as a will building action on the part of myself. Sometimes we have said, use a word twice. One unconsciously, the second consciously. That is one as reaction, the second as activity on the part of you. And you develop within yourself a certain strength of being able to use them and at times it will beoome clear that at such a time you can immediately change a reaction into the activity. It is a process of participation. When your reactions are fast you have more difficulty. When they are a little slow you can regulate them. Then you can go along with them. You can say, this is mine, I'll use it. It is not someone else reacting on me. This is my life, I live it. You understand that? All right? Just be flexible. It is so simple, isn't it?

Jerry: Yes.

~~MKXMKX~~

MR. NYLAND: Next time when you talk, it ought to be so flexible I won't recognize your voice. All right, Jerry.

Jerry: All right Who was that, strange voice. Did anyone recognize it.

MR. NYLAND: (~~Totally incredible~~) Now what other questions. Come we're not exhausted as yet, are we?

Manoche Moviat: Mr. Nyland, may I ask a question and leave it to you to answer it or not? Because it doesn't blong to my Work.

MR. NYLAND: Well that is a very good distinction.

Manouche : What is coming to my mind about the Group. I do not understand why when person is touched by Work in the way I believe in it, he leaves the grop for or he looks for another solution. And more often I see my energy goes in that direction and occupies, we get concerned with other people which either they leave this group or somehow they look in other sources.

MR. NYLAND: Why are you worrried about it?

Manouche: I do not understand it.

MR. NYLAND: Oh, just a theoretical question.

Yes.
Manouche There is a possibility maybe the fear comes ~~and~~ I am in that catagory. And I don't know it.

MR. NYLAND: Are you afraid of looking perhaps to the possibility that it might happen to you?

Manouche: Yes.

MR. NYLAND: That youwould have to face that question.

Manouche: ~~Hmm~~ Yes.

MR. NYLAND: I think that it's right. Wait til it gets there. That's right You don't have to deny it and you can live for a little while in fear. But You hope it won't have to be met as yet. But if it does come, that is the time to make up your mind. All the rest is hallucination

a little bit, because it might happen. You may have to think about it quite some time and postpone even the confrontation of it. But when it does happen, I think it's right. Then you have to find out for yourself what you really want. But that naturally will be dependent on what you know already and what you have experianced and the hope of wanting to go in another direction and what you might expect that you will get. And you have to put those two things in balance or at least weigh them. It is making up your mind that's alright. But you see, for that it is much more necessary to know really at the point when you actually want to consider what is involved. Because if it is based on the difficulty in staying in Work and not wanting to continue with it And that therefore you might want to chose something that is different, there is no real desire for that different one there is more a desire of leaving what you are busy with. So, it is not a choice. But you will kno w that at the time when you are actually facing it. And you say, I could go this way or I could continue with it the other way. But usually it's already made up, you don't want to continue in what you' are doing and therefore you are leaning towards something that is different.

Manouche: Mr. Nyland, I'm sorry. I know what youre saying but

MR. NYLAND: Your're not at that point yet, Manouche.

Manouche: No, I did not communicate truly what Is it off and on in me and what is it actually I want to bring up. There is a group.

MR. NYLAND: Are you concerned with other people?

Manouche: Mr. Nyland, I live here and I am concerned in the group and always see Work for me I believe stays alive. I believe that in myself even though I if leave group. But the level of Work I believe depends on the group. The level of my Work. In other words the amount of energy which I, receive from the outside to convert it to my Work Within is in Warwick and is in this group is much more than when I am not here. I already explained that and I believe it. Now the form of behavior of the other (what the) group is a whole, I believe affects everybody and

MR. NYLAND: You mean, you (now/have) something specific in mind?

Manouche: What is specific I have in mind, I think of people who they leave, ther is somehow they couldn't get along with the group as a whole.

MR. NYLAND: Well, maybe.

Manouche: And even though they Work { was alive } alot and they have been touched by Work

MR. NYLAND: Oh no, maybe they have never faced that

Manouche: Now.

MR. NYLAND: No no the Work was alive, how do you know?

~~Manouche:~~ That they were able to talk about it?

~~MR. NYLAND:~~ Manouche: ~~Ok~~ { of the exchange I had with them, } I thought they Worked. At the time they have exchange and I believe that they change.

MR. NYLAND: Did they change, { did they change } or did they keep their characteristics.

Manouche: They changed after they left or I am now in a more

MR. NYLAND: No, no, no. The question is regarding Work on oneself

Manouche: Yes

MR. NYLAND: ala Gurdjieff

Manouche: Yeah

MR. NYLAND: Did they take it and change because of it that. Or did they hold onto that what they were without really changing? You say it affected them. On What do you base it? What was the influence of Work on them. It may come to a point where they actually had changed and could not change anymore. I don't deny that. Only I really don't know what takes place in a person when he can convince me that he is Working and he can talk about it and still keeps on behaving a little in the same way as before. Then I start to question is he really sincere or has it touched him or her in a certain way that actually a change has taken place. And you know we talk many times comparing oneself with five years ago. But all this I feel is theoretical. You don't

have to faceit until you (Face it). But it is an interesting phenomena that there are phenomena. things that are contagious. All right. We can continue next week.

Have a good week. Your task is for each one of you to have at least two questions when you come next week. writtent on a piece of paper. Good Night.

Frans: a. Green